

# ACEs Health Champions



**HOT TOPIC**

ACEs Health Champions Network

**HOT TOPIC**

ACEs Health  
Champions  
Gatherings

THANK YOU to our  
**SPONSORS!**





The California  
Professional Society  
on the Abuse of Children  
*Strengthening Practice Through Knowledge*



The American  
Professional Society  
on the Abuse of Children®  
*Strengthening Practice Through Knowledge*

In partnership with  
 **THE NEW YORK FOUNDLING**



Child Maltreatment  
**Policy Resource Center**



American Academy of Pediatrics  
DEDICATED TO THE HEALTH OF ALL CHILDREN®  
*A national network of professionals and parents dedicated to the health of all children*



**APSAC-NY**  
*an independent affiliate of APSAC*





**HOT TOPIC**



## **ACEs Health Champions Gathering**

**Can Faith Based Institutions  
Prevent Child Maltreatment and  
Contribute to Healing?**

**Friday, May 30, 2025**

**12:00pm - 1:00pm**

**Rev. Armstrong will present a landscape analysis of how Faith-inspired institutions and houses of worship have helped reduce the incidence of child maltreatment and promote child and family well-being.**



Father —> two college students;

30-years / /25-yrs—> Ordained/Pastor ~ Shiloh BC;

34/years / 03-years—>

Govtmntl..Advocacy/Director ~ NJ-DPCP;

10+ years / 02-years—> PCAA / President ~ APSAC;

35-yrs / 02-yrs —> Ecumenical-MultFth. / President  
~ NJ-CORL;

37-yrs / 06-yrs —> Global Humanitarian Work /  
BPT.Wrld.Alliance

[CORL = Cln Plac Ldrs] [APSAC =





Type	Modal Verbs	KEY QUESTION(s):
ABILITY	Can, Could	Can FBOs / FBIs ...be in involved in CM?
PERMISSION	Can, Could, May	
ADVICE	Should	Should FBOs / FBIs ...be in involved in CM?
OBLIGATION	Must, Have to	Must FBOs / FBIs ...be involved in CM?
POSSIBILITY	Might, May, Could, Can	[How] Might FBOs / FBIs ...be involved in CM?



**MetLife Foundation**

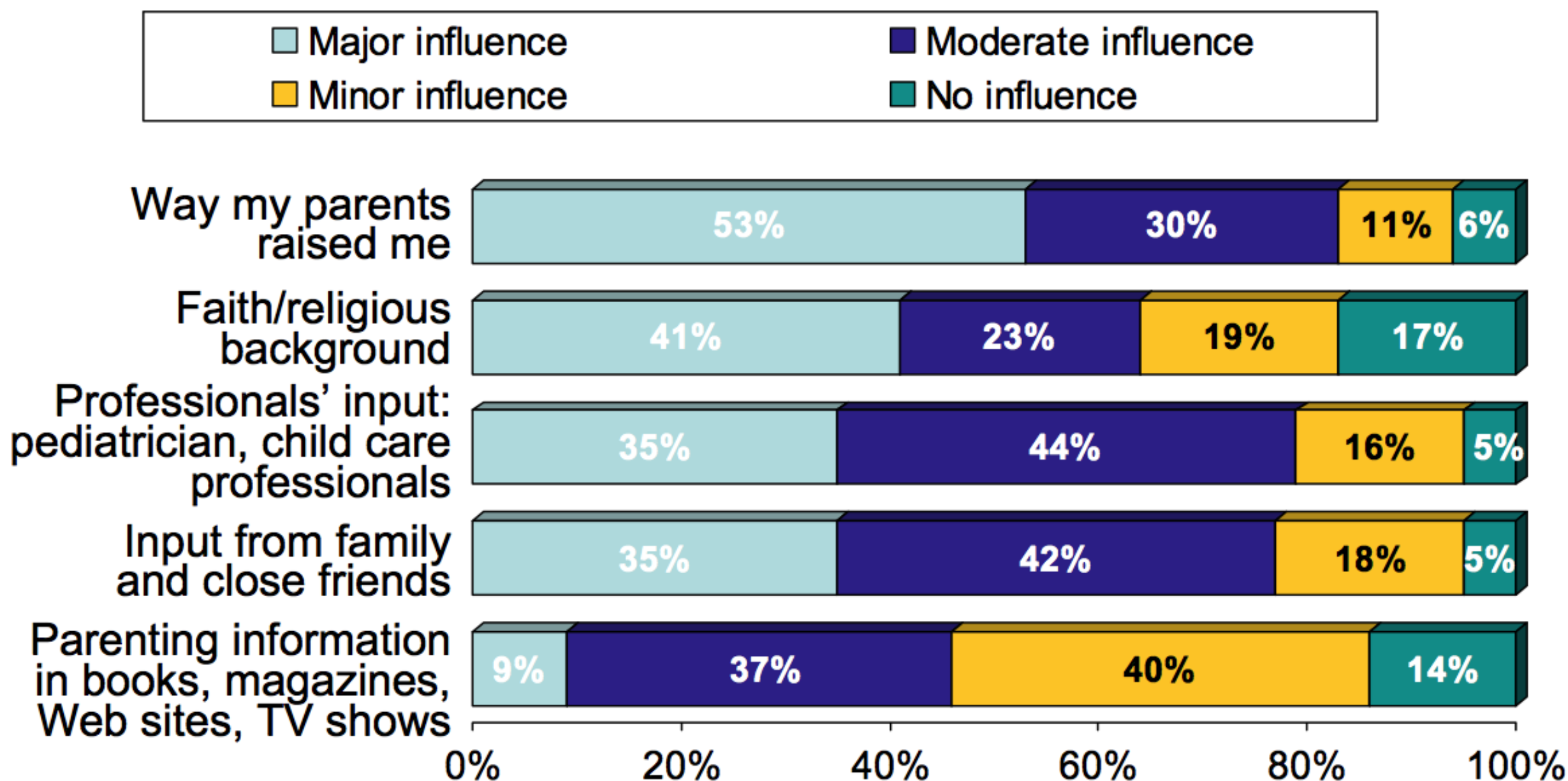


# Parenting Infants and Toddlers Today

Survey among parents of children from birth to 3 years  
conducted for ZERO TO THREE by Hart Research Associates,  
made possible by a generous grant from MetLife Foundation

# Family History and Faith Are Powerful Influences on Parenting

*How much influence does this have on your approach to parenting?*







# Landscape Analysis

## **FAITH-BASED ORGANIZATIONS**

Working Together to Improve Family  
Well-being

as **PARTNERS**



c. 1750 b.c.

# THE CODE OF HAMMURABI





The Code of Hammurabi is a collection of 282 laws established by Babylonian king Hammurabi (1792–1750 BCE). Carved into a black stone pillar, it's the most complete ancient legal record and one of the earliest written legal codes. The code covers economic, family, criminal, and civil law, and established standards for commercial interactions. Punishments varied based on social status and the circumstances of the offense.



# History for Kids



## Children in Divorce:

In cases of divorce, the children generally came under the mother's custody.

## Protection from Abuse:

While the code primarily focused on adults, certain laws addressed the protection of children from violence or abuse, particularly in the context of family relationships.



# RESILIENT MUSLIM CHILDREN



## 5 Pillars of Islam



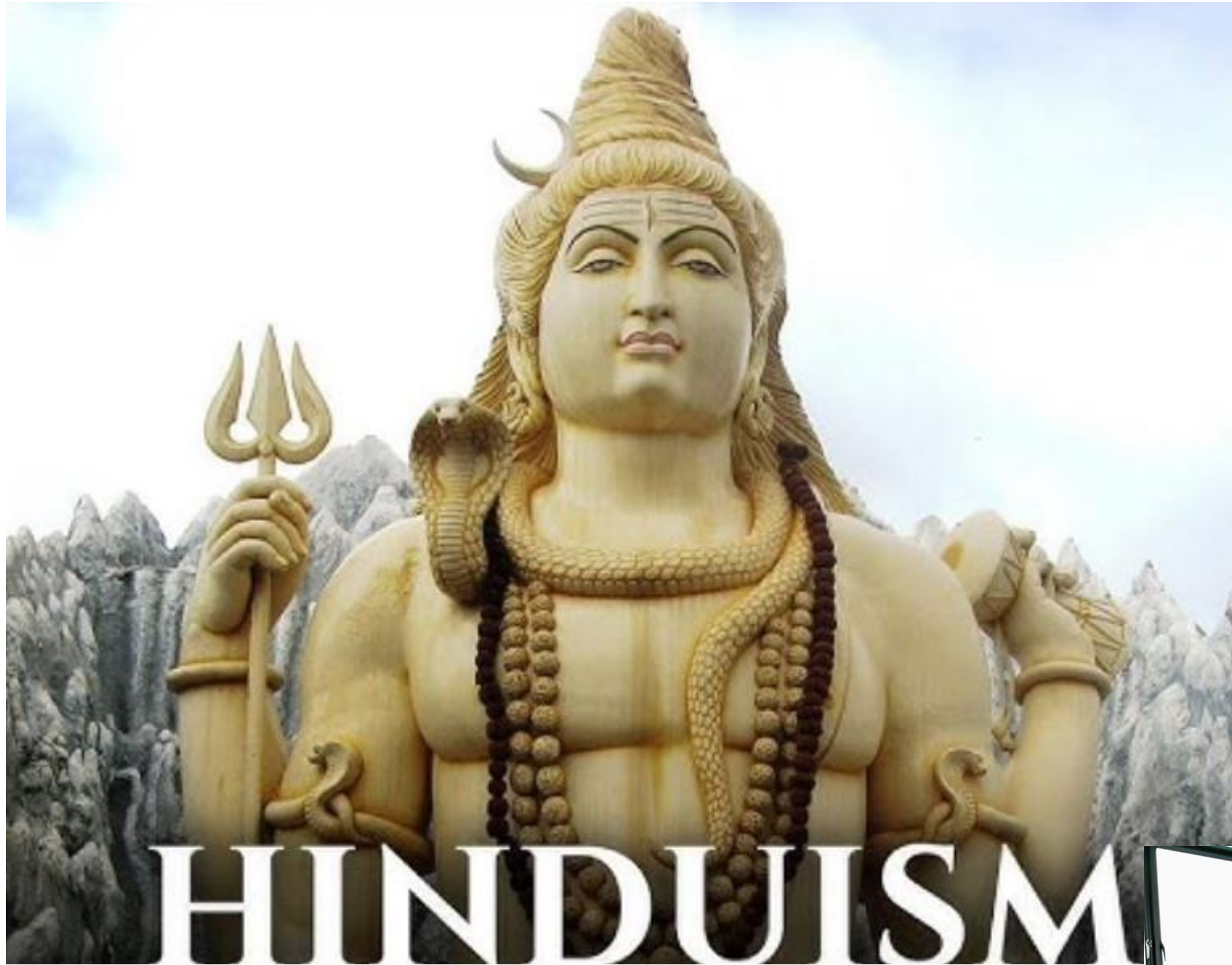


# History for Kids




The Quran emphasizes the importance of caring for and raising children with love, wisdom, and moral integrity, viewing them as gifts from Allah and bearers of future generations. Islamic teachings place a strong emphasis on the rights of children from birth, including their right to life, protection, education, and moral guidance. Parents, caregivers, and society at large share the responsibility of fulfilling these rights.





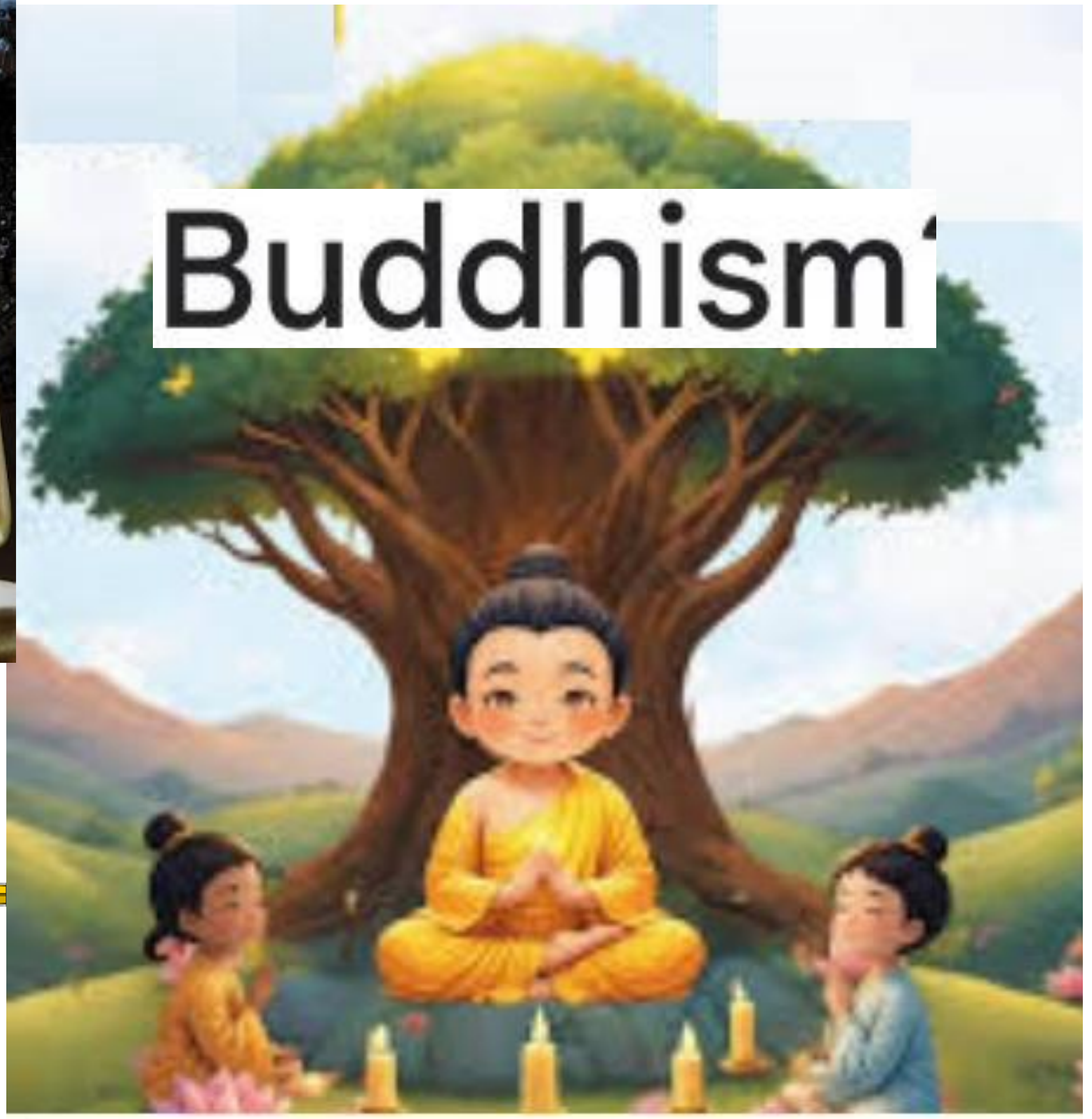
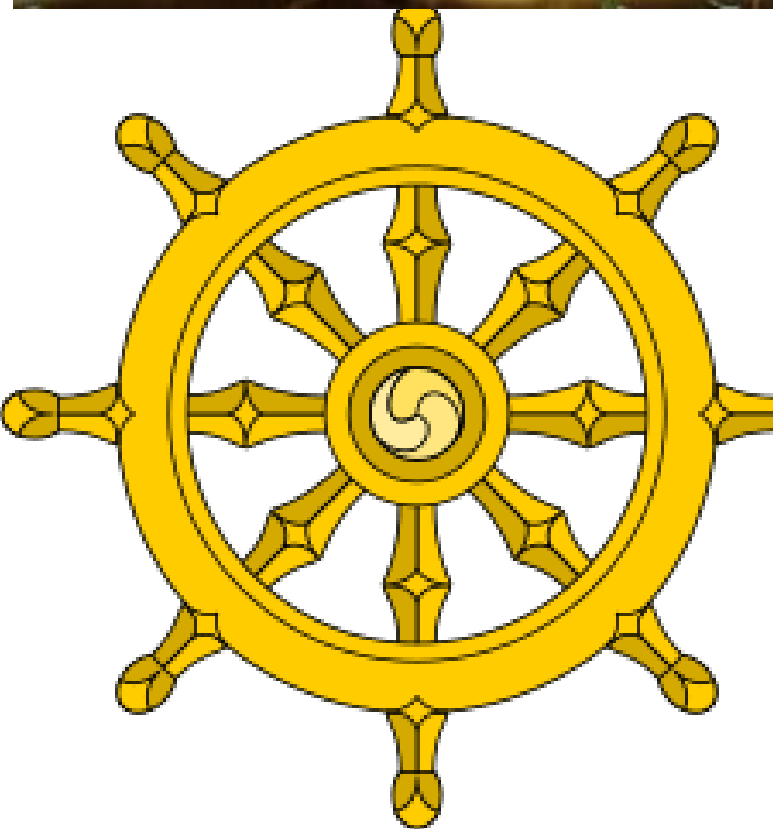


In Hinduism, children are highly valued and seen as sacred, often viewed as a reflection of divine grace and as a link between generations. Child-rearing practices emphasize love, nurturing, and a sense of interconnectedness within the family and community. Hindu beliefs also influence aspects of child care, such as birth rituals, naming ceremonies, and the role of parents in shaping their children's spiritual and social development. 





# Buddhism





Buddhism offers a unique perspective on parenting and childcare, emphasizing mindfulness, compassion, and non-attachment. While some Buddhist traditions emphasize celibacy, contemporary interpretations often acknowledge the spiritual value of family life and parenting. Parents can view childcare as a form of spiritual practice, cultivating mindfulness and presence in the midst of daily challenges.







# History for Kids



The Torah outlines Jewish obligations related to childcare, including education, provision of necessities, and discipline. Parents are expected to teach their children about Torah and Jewish values, provide for their physical and material needs, and discipline them effectively.



# L A W S

Relating to the

## P O O R,

FROM THE

Forty-third of Queen ELIZABETH  
to the Third of King GEORGE II.

W I T H

CASES adjudged in the Court of King's  
Bench, upon the several Clauses of  
them.

In a Method entirely New.

By ROBERT FOLEY, Esq; Barrister at Law.

In the SAVOY:

Printed by E. and R. NUTT, and R. GOSLING,  
( Assigns of E. Sayer, Esq; ) for T. Woodward,  
at the Half-Moon between the Temple Gates in Fleet-  
street.

M DCC XXXIX.

1739



The Poor Law Provisions  
Elizabethan Era



The Elizabethan Poor Law of 1601 was a landmark piece of legislation in England that aimed to provide a structured and comprehensive system for dealing with poverty and homelessness. It formalized earlier laws and created a national system for supporting the poor, establishing local parishes as the primary units for administering relief.



The Elizabethan Poor Law remained in effect for over two centuries, with some modifications, and significantly shaped the development of social welfare in England. It established a system of local responsibility and social support for the poor, laying the groundwork for later welfare systems.





GEORGETOWN  
UNIVERSITY

## *The Collaborative Forum*

October 26, 2023

Responding To: [Caring for Vulnerable Children](#)

### *The Roman Catholic Church and Residential Care of Children: A Brief Historical Overview*

Philip Goldman, President, Maestral International

An estimated [5.5 million children worldwide](#) are in residential care facilities funded and managed by the Roman Catholic Church (RCC) and Church-affiliated organizations. These facilities are often referred to as "orphanages," but studies show that the vast majority of the children in them have a living parent or other relative able to care for them, leading many child welfare and protection experts to [abandon this term](#). [Research also shows](#) that residential care of children is harmful for children's physical, cognitive, social, and emotional development; residential placement can put children at significant risk of physical and/or sexual violence.

This blog provides a brief overview of the origins and history of the Church's involvement in residential care, which was initially based on charitable intentions rooted in the Gospels, but which is now known to be at odds with the promotion of children's rights, safety, and well-being. This is leading some prominent Catholic organizations to shift their efforts from residential care to promoting safe and nurturing family-based kinship care, foster care, adoption, or other family-based placement options.

References to the obligation to protect "widows and orphans" can be found as far back as (and even predate) the [Code of Hammurabi](#), one of the earliest legal texts dated to 1755-1750 BCE. Indeed, rulers of ancient Mesopotamia often [made a point](#) of exemplifying their virtue by highlighting the measures they took to care for widows and orphans, such as setting aside food stores or establishing harsh punishments for those that did them



# KEY WORDS & PHRASES:

**Byzantium**

**(300's - 400's CE)**

**Orphanotropheion...**

**...of Zoticus**

**...of Saint Paul**

**Milan Foundling Hosp.**

**(787 CE)**

**"Foundling Wheels"**

**(1198)**

**Native Boarding Schools**

**(1800's)**

**[87-US / 66-Canada]**

**Catholic Charities & CYOs**

**(1900's -present)**

harm. Women and children in the ancient Near East were [especially vulnerable](#) after the loss of a husband or father, as this had profound implications for their livelihoods, access to land, inheritance, and protection. It is thus not surprising that we see [numerous references](#) to the protection of "orphans and widows" throughout the Christian scriptures, especially in Deuteronomy, and later reflected in the New Testament "Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world" (James 1:27). Care for children who have lost just their mother is not similarly addressed in scripture, perhaps because the surviving father was much less economically and socially vulnerable.

Prior to and during the early Christian period (and in fact to this day), children who lost parental care were almost universally taken in by relatives, whether through a surviving parent or through the extended family. If no relatives were available, forms [of adult guardianship](#) were practiced through antiquity. Early Christian Church leaders did embrace the obligation to care for the most vulnerable—the third century [Didascalia Apostolorum](#) outlined numerous provisions of the responsibilities of the bishops towards widows and orphans, who were interestingly also considered Church officials. The *Didascalia Apostolorum* further outlined provisions for the adoption of children who had lost their parents.

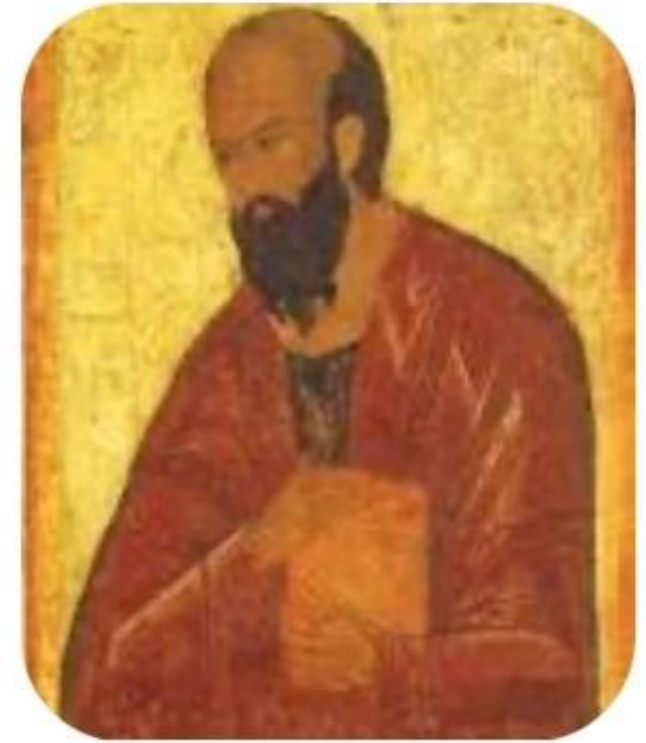
The first known historical examples of residential care of children are the [Orphanotropheion of Zoticus](#) and the [Orphanotropheion of Saint Paul](#), [established in Byzantium](#) during the fourth and fifth centuries for children who could not secure care, which functioned through the fourteenth century. In 787 CE, the [Milan Foundling Hospital](#) was established to take in babies born out of wedlock, the first such institution in Italy. In 1198, Pope Innocent III established the concept of the ["foundling wheel"](#) after witnessing the bodies of dead infants floating in the Tiber River. This was a cylinder placed in the wall of a Church building, whereby a mother would place the infant from outside, turn the wheel so the infant faced inside, and ring a bell to alert those inside, usually nuns. The hospital Santo Spirito de Sassia in Rome (the oldest operating hospital in Europe) began to take in infants at this time using the foundling wheel for admissions. [Modern version](#) of this practice still exists in many countries, sometimes called the "baby hatch" or "baby box."

This residential model spread rapidly throughout Italy through the fifteenth century, in France through the seventeenth century, and in Germany and Austria during the eighteenth century, in part driven by high levels of adult mortality from disease and conflict. By the nineteenth century, missionaries were responsible for the further spread of the model across the globe, with particularly severe consequences for Indigenous children. The RCC opened 87 Native boarding schools in the United States and another 66 in Canada, leaving a terrible legacy of devastated lives and communities for which Pope Francis [apologized](#) in July 2022. According to [analysis](#) by the Global Sisters Report, burial sites have been found at 53 of them, and some 500 children died in just 19 of the schools. Other countries like Australia are grappling with similar harsh legacies.

While kinship care was widely available prior to the spread of residential care models globally, some children did face significant family placement challenges such as severe stigma due to disability or being born out of



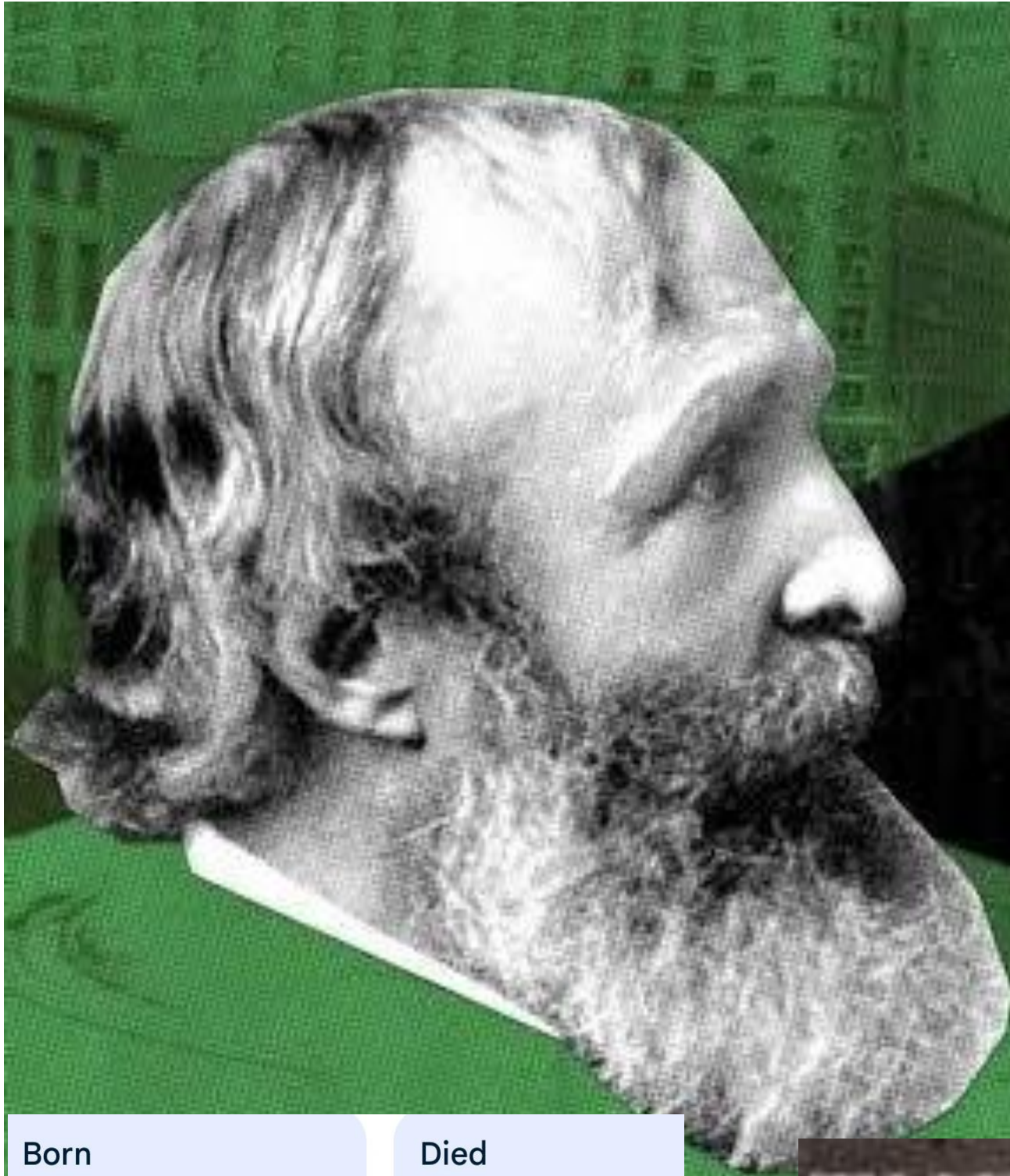
The Orphanotropheion of Zoticus and the Orphanotropheion of Saint Paul were early examples of residential care for children, established in Byzantium (Constantinople) during the 4th and 5th centuries CE. These institutions provided care for children who could not secure adequate support, particularly orphans. The Orphanotropheion of Saint Paul was founded by Emperor Justin II and his wife Sophia...







# Charles Loring Brace

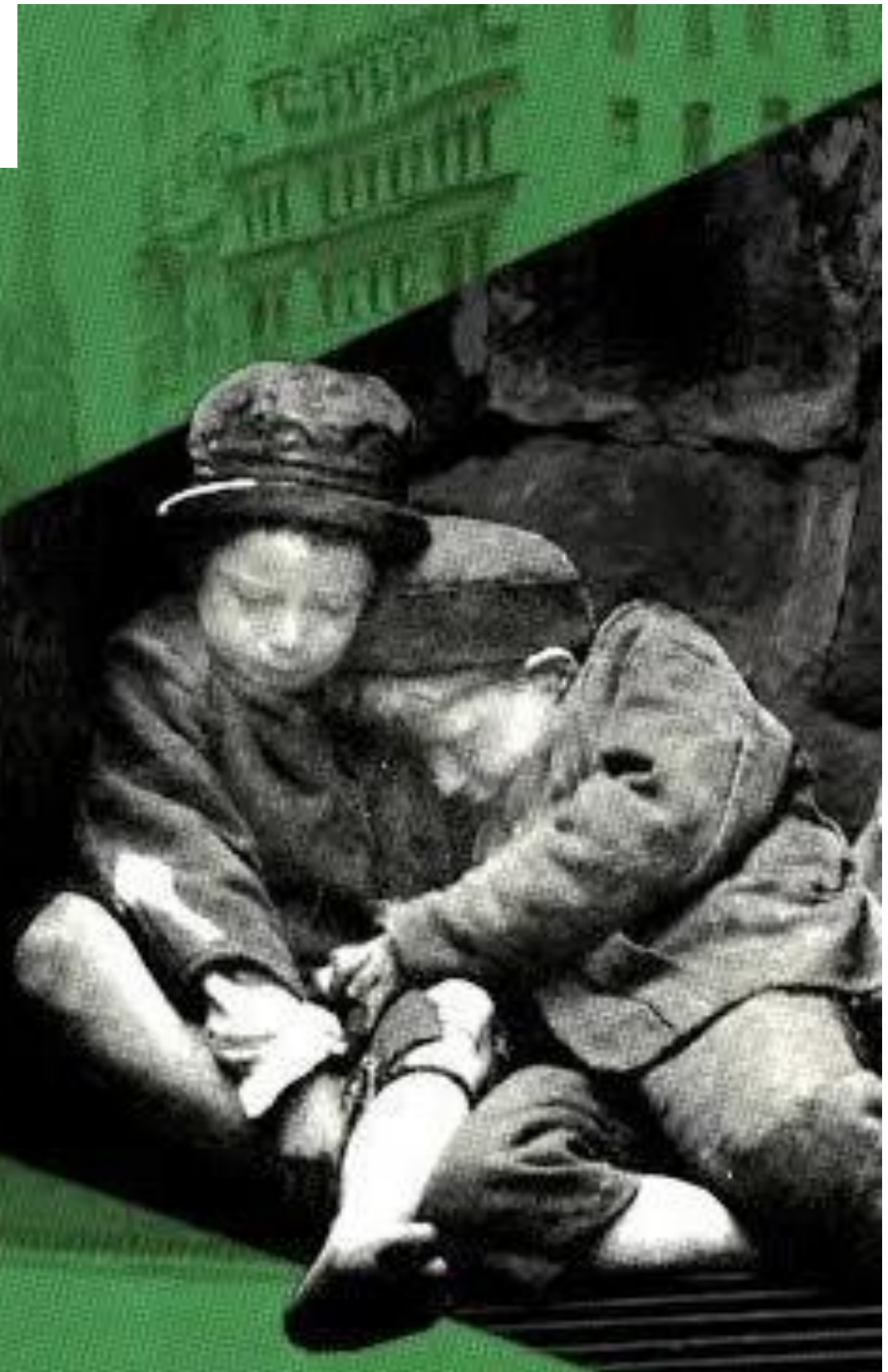


Born

**Jun 19, 1826**  
Litchfield, CT

Died

**Aug 11, 1890**  
Champfèr, Saint...



THE ORPHAN TRAINS



# Charles Loring Brace

(June 19, 1826 – August 11, 1890):

Congregational Minister (23 yrs.),

Child Welfare Advocate (27yrs.),

Fndr., New York Children's Aid  
Society

Orgnizr., Orphan's Train Mvmnt. (28)

“Father” - modern Foster Care Mvmnt.



Orphan Train movement involved transporting orphaned, abandoned, or impoverished children from eastern cities, primarily New York, to rural communities in the Midwest and West, where they were placed with farm families.



# THE ORPHAN TRAINS

## Impact:

While the Orphan Train movement provided many children with better lives, it also **had its challenges**. Some children faced mistreatment or rejection by their foster families.

## Legacy:

The Orphan Train movement is a **significant part of American social welfare history** and continues to be studied and discussed.

orphan trains



THE STORY OF  
CHARLES LORING BRACE  
AND THE CHILDREN  
HE SAVED AND FAILED

STEPHEN O'CONNOR

THE STORY OF  
CHARLES LORING BRACE  
AND THE CHILDREN  
HE SAVED AND FAILED





# The Foundling Asylum (1869–1879)

The New York Foundling Asylum of the Sisters of Charity was established on October 8, 1869. Shortly thereafter, Sisters Irene, Teresa Vincent, and Ann Aloysia began operating out of a rented house at 17 East 12th Street in New York's [Greenwich Village](#), where they received an infant on their first night of operation.





# 1909 White House Conference on Children and Youth

The New Willard Hotel in Washington,



- 1909 - Entitled the "White House Conference on the Care of Dependent Children," the theme was opposition to the institutionalization of dependent and neglected children.
- 1919 - The "White House Conference on Standards of Child Welfare" created the most comprehensive report on the needs of children ever written.
- 1929 - The most comprehensive report on the needs of children ever written was created at the "Conference on the Standards of Child Welfare."
- 1939 - The "Conference on Children in a Democracy" highlighted the democratic values, services, and environment necessary for the welfare of children.
- 1950 - This conference focused on the healthy personality development of children and youth and was historic for several

reasons including: for the first time youth themselves were invited to attend (and nearly 400 attended representing every state in the union); recommendations emerging from the conference acknowledged the unique health and development needs of youth - shifting the federal dialogue of adolescent health for the first time beyond teen pregnancy and juvenile delinquency, and called for an ecological and strength based approach to improving their health and wellbeing.<sup>[3][4][5]</sup>

- 1960 - The "Golden Anniversary White House Conference on Children and Youth" expanded ways for children to explore their potential in order to discover creative freedom.
- 1971 - The "White House Conference on Children and Youth"<sup>[6]</sup> was split into two conferences, one on children, the other on youth. The children's conference focused on

WHITE HOUSE  
CONFERENCE  
ON  
CHILDREN and YOUTH

*"... for a creative life  
in freedom and dignity"*



GOLDEN ANNIVERSARY

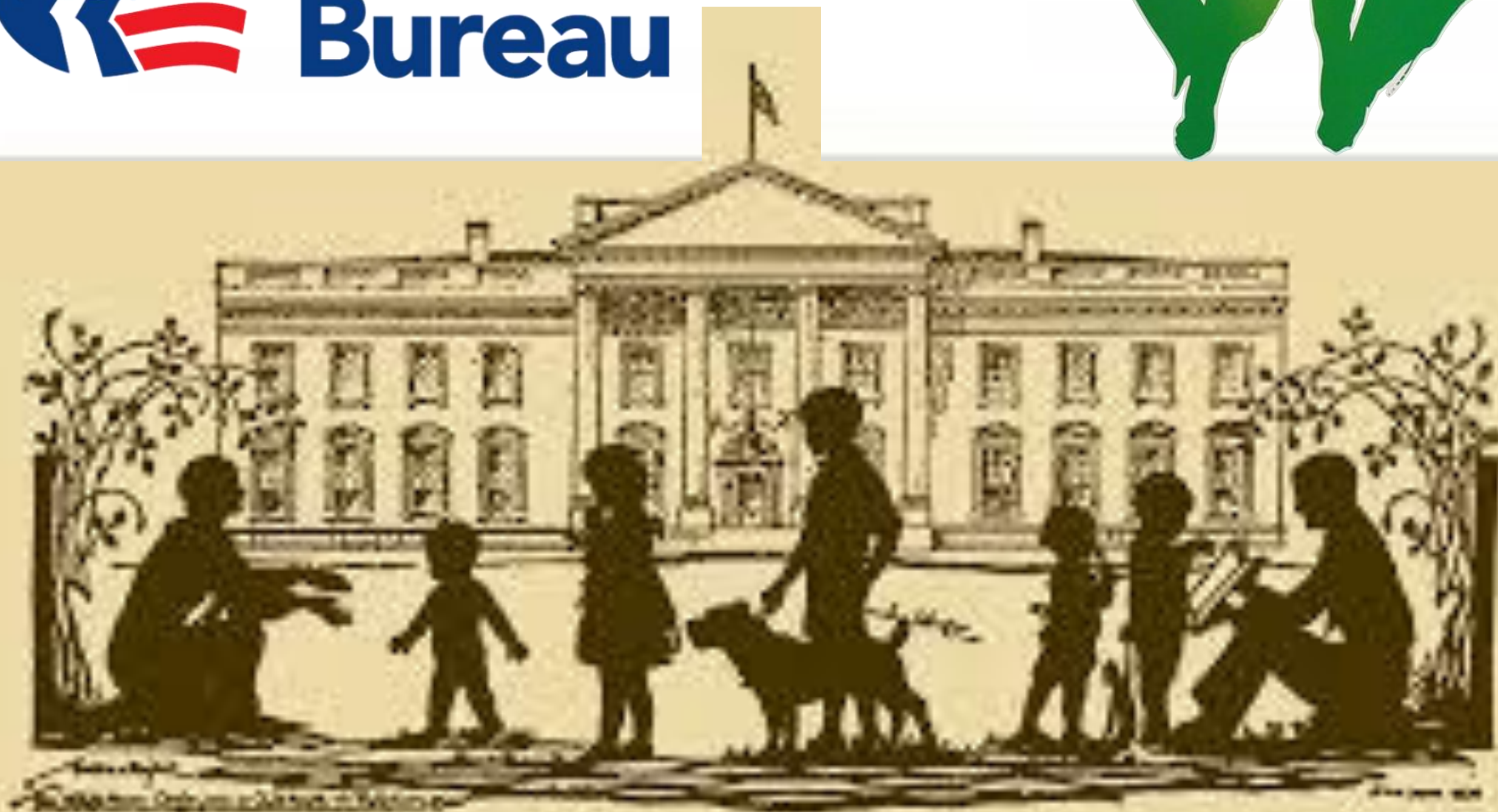
MARCH 27 - APRIL 2, 1960

WASHINGTON, D. C.





# Children's Bureau



Graphic from the 1930 White House Conference on  
Child Health and Protection



**F**aith-Leaders **A**gainst **A**buse  
**I**n **T**he **H**ome





**F**aith-Leaders **A**llied **A**lligned  
to **I**nstitute **T**rust in the **H**ome

## VISION:

To engage clergy and leaders of all global faith-traditions on their unique role in creating safe, stable, and nurturing families by elevating protective and promotive factors and sharing the science of prevention.



## WHO WE ARE:

A network of clergy and congregational leaders from global communities of faith committed to ending and preventing the violence against women, children, and their families.

F.A.I.T.H



# Rev.Dr. Sam Reeves,Jr

GLOBAL ECUMENICAL  
LEADER, BASED IN AFRICA

President of LCC & LBM&EC

Pastor of First church in Liberia  
(est.1821);

Co-founder of W. R. Tolbert  
Baptist University in Monrovia,  
Liberia



# Rev.Dr.Kim

GLOBAL ECUMENICAL  
LEADER, BASED IN ASIA;

Member of PC(K) & PC(USA)

Pastor of largest Presbyterian  
church in the Korea/world;

Named to Young Global Leader  
Forum by the World Economic  
Forum







Seoul  
South Korea

Myungsung Presbyterian Church



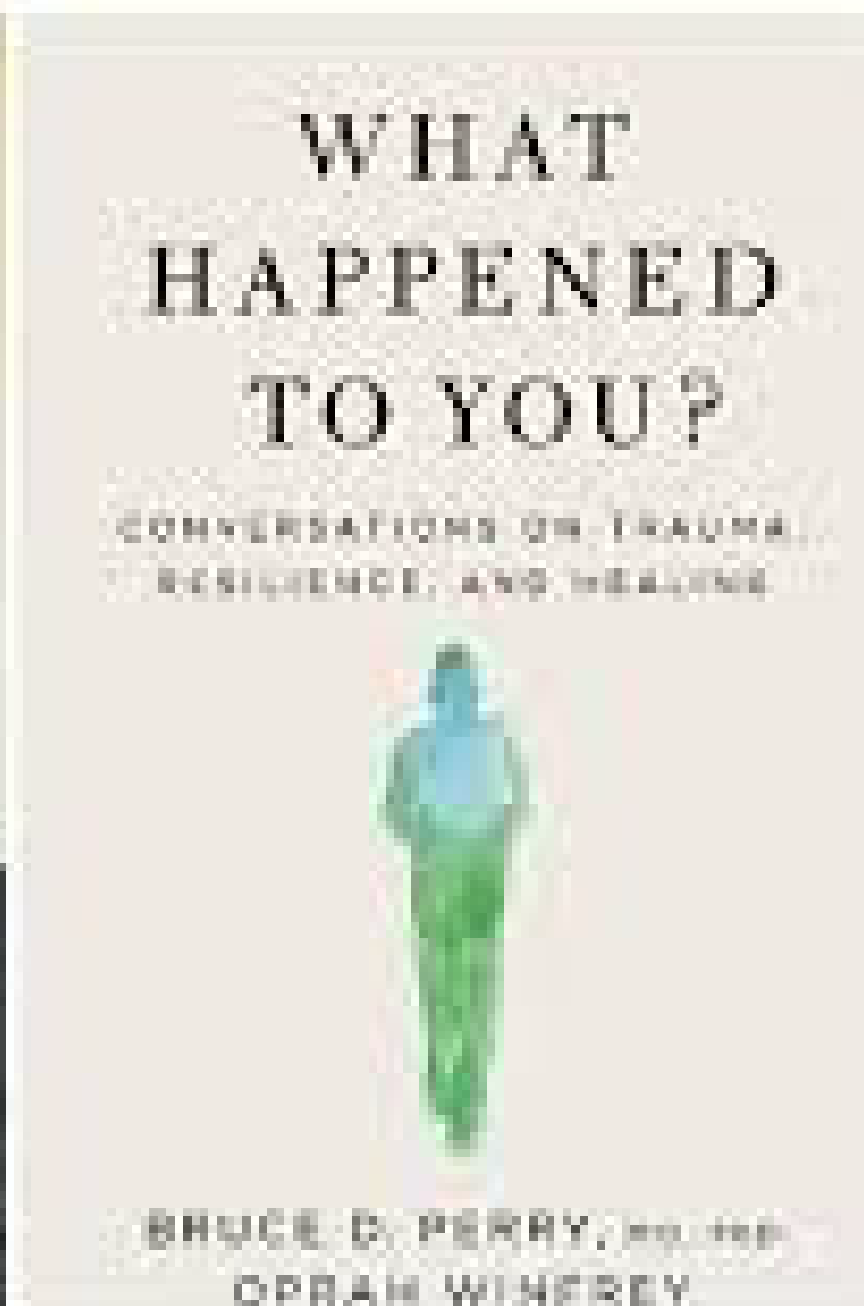
Trauma, Resilience, and Healing

WHAT HAPPENED TO YOU?

VIRTUAL BOOK EVENT



Oprah Winfrey



Dr. Bruce D.  
Perry



What's wrong with you?



# WHAT HAPPENED TO YOU?



CONVERSATIONS ON TRAUMA,  
RESILIENCE, AND HEALING